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If You Could Make One Change in the Church, What Would It Be?

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NEWS & VIEWS

The Anti-Abortion Lobby

The Catholic lobby didn't carry the day on the abortion fight in the New York Legislature, but it gave a pretty good demonstration of what denominational muscle is. Not everyone liked it.

Objection, of course, was not to the fact or purpose of the lobbying, but to the methods employed.

A Brooklyn assemblyman, who favored abortion reform, resentfully heard himself described as a "murderer" from the pulpit, as his young daughter sat beside him in church.

Harlem Assemblyman Hulan Jack, who moved to and fro on the issue, reported that his monsignor "raised Cain" with him. "He practically lived with me," Jack said. The pressure worked; Jack switched from a "yes" to a "no" vote, affirming the meanwhile that he wasn't dictated to.

Manhattan Assemblyman Charles Rangel also felt the crunch. "My church saw fit to have my name called as one who had acted improperly," he commented. "And had it printed in the parish newspaper. But I am hurt and disappointed that the clergy did not so act when we tried to stop the welfare cutbacks, or get decent housing, or get basic health care and hot water for our people." Rangel voted for reform.

Mary Ann Krupsak, Assemblywoman from Amsterdam, reflected much of the sentiment in the Legislature when she deplored the blatant "political propagandizing" that the church was about on the abortion issue.

"You expect of the church an approach that is valid and honest and fair," she declared. "But if your tactics convey the impression that anything is O.K. so long as you win, then where are you? This is the way of the S.D.S. and the Panthers."

Legislators seemed to find particularly offensive the raucous confrontation which ended with Albany's Bishop Broderick, 12 priests and a group of lay people praying the rosary on the Capitol steps for those inside.

But bitter as Catholic resistance was this year to abortion reform, in the opinion of not a few it was not to be compared in intensity to that of other years.

Previously, when abortion reform was trotted out in the Legislature, there was great marshalling of protest from the entire Catholic community. This time 'round, opposition was considerably less than total.

It is difficult to figure why. Certainly it is not because of any breaking of ranks, any new tolerance to the idea of abortions; repugnance is as strong on official church levels as ever it was.

Two explanations suggest themselves: spent energies and/or false confidence born of previous successes at turning back abortion reform; and a diffusing of interest by the presence on the legislative calendar for the same session of bills to relieve pressures on the parochial school system.

One bill produced $28 million in tax relief for parochial schools, and in some places it was this bill, rather than abortion reform, which was accorded priority of concern. As one wag remarked, "first things first."

The comment may be tendentious, but it does appear that the school-aid bills were factors, however oblique and however innocent, in the abortion bill's success.

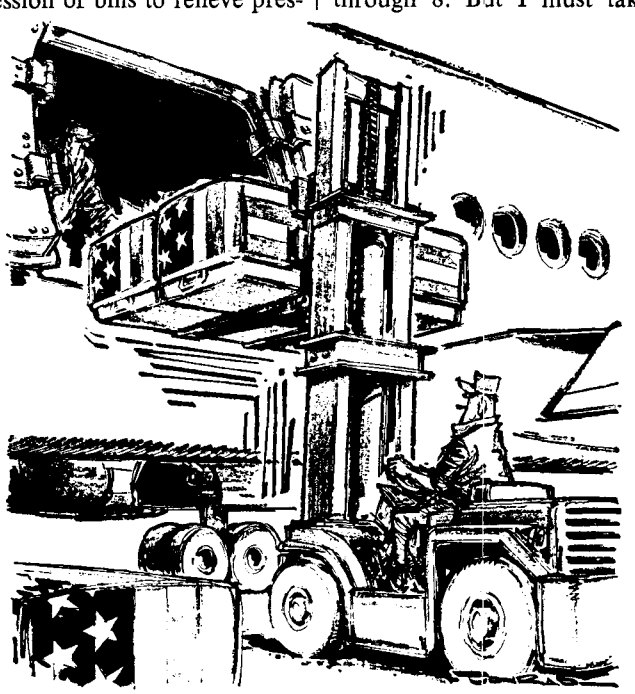
The New Humanism

There was only one way of handling President Nixon's dignifying of the quack proposal of Dr. Arnold Hutschnecker that psychological tests be administered all 6 to 8-year-olds in the U.S. to determine their potential for criminal behavior: lampoon it.

New York Post columnist Jimmy Wechsler did the job neatly, by fantasizing a formal Nixon announcement of the proposal he sent to HEW for serious study. It went as follows:

"I know that what I am about to propose will not be popular with some of our citizens from the ages of 6 through 8. But I must take that risk for the nation's protection, and I am sure that the great majority of those in the age group affected will feel a greater sense of security once they have passed the test. And the majority who fail—and I am sure it will be a small majority—will one day realize that what we have done was best for them as well as for the country.

"I know some demagogues will accuse me of prejudice against this particular age group. Nothing could be further from the truth. Some of my closest friends are under 9, and I trust they will remain my friends regardless of whether they are pronounced normal when their minds are examined. But let me make one thing perfectly clear: whatever opposition I may face among 6 and 7 and even 8-year-olds, I will not be intimidated. And I repeat this assurance: no healthy-minded, clean-living, average boy—or girl—has anything to fear from this program . . . "



Muhammed Speaks/LNS

U.S. troops continue to be withdrawn from Vietnam

Apropos This And That

—Dr. James P. Shannon, late of Minneapolis-St. Paul, apropos the possibility of some breakthrough concept of freedom in the church: "It is probably worthy of note . . . that when the barons of England forced King John to sign the Magna Carta in 1213, this historic document, not to say monument, was declared null and void by Pope Innocent III."

—Patrick L. Gerity, former police chief of Cleveland, apropos those protesting the equipping of White House police, Secret Service and policemen willy-nilly with the internationally outlawed dum-dum bullet: "Moral objections are always the cry of the weak and uninformed."

—John-Stephen Gilchrist, Boston resident, apropos the new Catholic Mass: "But then I was always a Low Church Episcopalian at heart."

JOHN DEEDY

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CORRESPOND-ENCE

But Will It Float?

New Brunswick, N. J.

To the Editors: Even favored worshippers to whom creative celebrations are accessible will mourn with Father Sloyan in his poignant discussion of unfilled hope for liturgical rebirth [Mar. 27]. For small cheer, perhaps one achievement is worth mention. The "new liturgy" has at long last exorcised "And with ya*spirit*."

MARJORIE MURPHY

Worcester, Mass.

To the Editors: A nagging uneasiness has been bothering me since I read Gerard Sloyan's article titled, "Is There Any Hope for the Liturgy?" [Mar. 27].

He seemed to show conclusively that the only hope is in an attentive response to and acceptance of the Liturgical Conference's various educational programs and publications. All other types of religious groups concerned with liturgy have failed because they have in them some limiting factor or factors. The institutional bodies are "controllable" and the non-institutional groupings lack "enough social dynamism."

Happily for the rest of us, however, the Liturgical Conference appears to have all that it takes; it is national, it is disciplined, it is prepared, it offers leadership, it heeds the cry of the poor, and so on. Father Sloyan ends by predicting that "No one else will know how." Here I am uneasy.

It sounds to me, at its most recent annual Liturgical Weeks, like the largest, more or less official floating parish in the whole world.

God knows, the floating parish, any floating parish, has its problems and its deficiencies. By this I mean that we often fail to reach our goals, not that we don't necessarily have some idea of what they are. And we certainly admire the good work done by people like Sloyan and Hovda. Essentially the point of departure between the Liturgi-

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ONE SMALL STEP

The world has lived under a nuclear cloud for so long that the threat of total destruction no longer seems quite real. Yet only the welcome lessening of tensions between the United States and the Soviet Union is responsible for any easing of the nuclear threat; nuclear testing is somewhat restricted, but otherwise nothing really substantial in the way of armament control has been achieved so far. It is as a first step toward such control that the SALT talks in Vienna are important.

How increasingly necessary such efforts for arms control are may be seen in a recent report on nuclear arms by the independent Institute for Strategic Studies. If current planning continues unchanged, according to this projection, the United States could by 1975 increase its nuclear armament by 300 percent, nearly tripling its present total of 4,200 nuclear warheads in its strategic force to 11,000. The Soviet Union could presumably increase its nuclear strength by a similar percentage. In view of the already existing ability of each nation to destroy the other many times over, this is hardly a rational or reassuring prospect.

It was in the light of facts like these that one must judge recent testimony before the Senate Foreign Relations Committee by McGeorge Bundy, now president of the Ford Foundation and formerly national security adviser to Presidents Kennedy and Johnson. The United States, Mr. Bundy said, should take the initiative in the talks with the Soviet Union by deferring our planned deployment of a missile-defense system and of multiple warheads for offensive missiles. As for the argument that the U.S. must push ahead with weapons like the multiple warhead system precisely for bargaining purposes, Mr. Bundy is unimpressed. "There is no evidence at all," he said, "that pressing the deployment of systems we do not need is likely to have a constructive effect on Soviet behavior. There are times and topics for toughness with Moscow, but SALT in April is not one of them, and many of those who urge this tactic are men who do not want SALT to succeed." At best a good agreement will be hard to achieve, Mr. Bundy said, but it will be quite impossible if we strengthen the hand of the hard-liners in the USSR by pushing relent-

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lessly ahead with our own weapons-deployment during the course of the talks. The logic of such reasoning apparently seemed as convincing to the Senate as it does to us. In a resolution passed by the top-heavy vote of 72 to 6, that body called on President Nixon to propose to the Soviet Union an immediate suspension in further deployment of offensive and defensive weapons, "subject to national verification or other measures of observation and inspection as may be appropriate." Indeed, current refinements in satellite observation techniques make a great deal of such verification almost routine. And for those who fear that such an agreement is too open-ended, there is no reason at all why a definite period of time could not be assigned for the halt in deployment of further strategic weapons.

Given the overwhelming support for the Republican-sponsored resolution in the Senate, it is a matter of deep regret that President Nixon chose not to heed it. He did direct that the United States should press for a comprehensive limitation on strategic weapons, rather than opting for the more limited, weapon-by-weapon approach, and this is progress. But he did not choose to offer an immediate freeze on weapons deployment, and it is on this point that we hope he will change his position as the SALT talks proceed. If Mr. Nixon were still to follow the Senate lead, the halt in weapons deployment could give the talks a strong psychological boost. But if, on the other hand, both sides continue to deploy ever more deadly weapons, the chances to put a stop to the current armament race will be substantially decreased. The SALT talks may be one of our last opportunities to bring armaments under some kind of human control before it is too late, and we should not hesitate to take the first step in the direction. The risk in such a course is minimal; the gain for mankind may be immeasurable. The U. S. should seize this opportunity.

AMNESTY NOW

An embarrassing kind of silence, particularly within the Catholic community, has followed Cardinal Cushing's recommendation of a national amnesty for war resisters, almost as though the suggestion, however kindly motivated, lacked somehow in practicality and patriotism. Of course, it lacks in neither respect. There are strong political precedents in U.S. history for amnesty; Washington amnestied the Whiskey insurrectionists, and Andrew Johnson did likewise for virtually all Confederate rebels. Further, the idea is thoroughly Christian. A religious tradition which historically esteems the witness of conscience has to find compatible the notion of redeeming those whose consciences would not let them be party to Vietnam. This also dictates amnesty.

The numbers involved in such a gesture would be 100 or so young men in Allenwood Prison, 15,000 who have taken refuge in Canada, 500 throughout Europe and another 1,200 at home. The total may be large or small according to one's individual bias, but figures actually are beside the point. These are some of America's best and most sensitive people—reluctant inheritors, to paraphrase Cardinal Cushing, of a violent situation they cannot accommodate without doing violence to their consciences. It is expecting too much, perhaps, that they be honored for this sensitivity, but that they be penalized for it, as the system would presently do, is unfair.

There is a problem, obviously, in declaring an amnesty while the war continues. But this does not invalidate the Cushing appeal; it only makes more urgent the gaining of peace so that new beginnings can be made. What lends hope is the fact that the amnesty idea is ready-made for leaders anxious to reconcile the nation and bring people together again. The big question: is this Richard Nixon?

Coming Home To Martha Mitchell

"I came back."

"*I* came back."

We came back . . . to America. It didn't LOOK any different but it WAS! . . . breaking through to a whiter shade of clean.

We came back. . . . TWA's stereo system was dead all the way across the Atlantic: a warning, nothing much works any more. (Even *Time* found out, did a cover story; it must be true.) Over it all, the bubble is bigger and shinier than ever.

Too much. We look for uneasiness, embarrassment beneath the bubble. If two Anacin contain more of the pain-reliever doctors recommend most than four of the other extra-strength tablets, why not just take the aspirin and be done with it? That's clear enough. Isn't it?

Maybe not. Chet and Dave provide an emotional overload of starving-Biafran-baby pictures, move directly to a long line of bulbous Americans carrying cakes through a cemetery, Metropolitan Life's way of warning us against eating too much. ABC carries a maudlin version of the "Journey of Robert F. Kennedy"; after Kennedy is shot in the head, we hear from Anacin. Isn't anyone watching? Would they notice if they were?

Would they even know what to look for? We went to a taping of the Dick Cavett show. He reads his introductions off a cue card, ignores his guests during

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'... Two, Three, Many Indias!'

Bombay, India

The most dangerous disorder of India's "most dangerous decades," as Selig S. Harrison put it in 1960—parochialism—is ominously on the rise across the subcontinent in 1970. Linguistic, communally-tinged territorial rivalries in several areas already have erupted into violence this year. The Hindu-Sikh furor over the possession of Le Corbusier's north Indian city of Chandigarh in late January was the first: it left eight persons dead from bullet wounds, and presented the spectacle of turbaned religious and political leaders countering each other's fasts to the death in a gruesome contest, and ticking off the minutes before their intended, if never consummated, self-immolations.

Following the central government's award of Chandigarh to the Sikhs of Punjab State—who were more resourceful and violent than the Hindus in their attempts to get it—the rival protagonists of other, more serious, disputes in central, southern and eastern India have begun stepping up their pressure tactics to force Prime Minister Indira Gandhi to give in to their conflicting territorial demands.

Bombay, the country's most important commercial center, capital of the populous state of Maharashtra and a city of 5½-million inhabitants, was immobilized for 24 hours on March 2—nothing was allowed to move, not a single bus or private car was permitted on the streets, all businesses were forced to close down—by a right-wing militant irredentist organization called Shiv Sena (Army of the Lord Shiva). It was the second

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commercial breaks, turns when the commercial ends and starts talking in the middle of a sentence as the camera flashes on. APPLAUSE. Everyone ended up watching on the studio monitors, that being more real than what was going on in front of us. Dick Cavett doesn't exist, best-beloveds; and if he did, he would be someone else also named Dick Cavett. Do you care?

Or should we all take it for granted by now? Remember Aretha Franklin doing Coke commercials in soul. *Aretha Franklin?* Now, YOU CAN GET ANYTHING YOU WANT WITH ALICE'S RESTAURANT . . . a unique food franchising opportunity with unlimited profit potential. *Alice?* I bought my April *Ramparts* in the middle of March. *Ramparts?* Rumor has it that the new Beatles album will be twice the normal price because a Beatles book is attached that you have to buy to get the record. *The Beatles???* What can then shock us about Dick Cavett or the pain reliever doctors recommend most?

A whiter shade of clean for the body politic too . . . why not? A boy in Massachusetts is given a year for wearing an American flag patch on his pants, in vile contempt of the symbol of the republic. Judge Hoffman discovers that increasing crime is due to overzealous lawyers and finds everyone in contempt. Daniel Moynihan urges benign neglect. Richard Nixon is our President.

Nobody seems even to *expect* to be taken seriously any more. Martha Mitchell describes her husband as soft, warm, sweet and cuddly. Kay Richards relates how she and the rest of the Chicago Seven jury would spend the time during Kuntsler's speeches waiting for him to clean his glasses with his tie. The Navy advertises itself on television as the greatest show on earth, playing now on oceans all over the world. Beautiful People have Panthers in for tea. Bob Hope does Peace Corps commercials.

Decay at high volume in plastic everywhere gone berserk. Is it just re-entry shock, fresh off the plane? No. There was an SDS when we left, and there were hippies, and Black Power, and practically everybody was into something, moving, getting it together, even if it was only for Gene. Remember? It all matured since then, and sometimes went over the brink, and the pigs got some of it, and the tar baby got much of the rest. Only Bob Hope is left, and Martha Mitchell and Metropolitan Life, and a lot of very angry people. Nobody seems to know what to do next, but everybody knows that *something* is coming.

Something. Washington continues to lie, imprison and kill. Business continues to lie and despoil. Liberals work feverishly to resurrect the Democratic Party. Radicals step up the attack. Blacks fall back to defensive positions. Middle America asks why. Noise levels reach the threshold of pain, coming from baseball crowds, demonstrators, household appliances, traffic jams, rifle ranges, television commercials, rock bands and sonic booms. Suddenly, it all reaches critical mass: people pour from buildings, run screaming through the streets, dive into sewers and under moving buses, shoot at each other without plan, search everywhere for a whiter shade of clean. . . .

Why not? Nobody in his right mind is sane any more, and it's beginning to show. DAVID FRENCH

(David French, an economist and previous contributor, recently returned from a year-and-a-half in Nigeria.)

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major paralysis of Bombay within a year by the Shiv Sena. The last one, in which 59 persons lost their lives and millions of dollars' damage was inflicted on commercial properties, undoubtedly insured the success of the "bandh" (economic shutdown) in the latest.

On the same day, the Shiv Sena's opponents in the neighboring state of Mysore, with whom the state of Maharashtra (and the Sena) have an increasingly serious border dispute of linguistic-communal origin, stopped and destroyed railway cars on their way to Maharashtra and attacked Maharashtrian passengers. The total death toll in this particular interstate rivalry since the beginning of 1969, according to government statistics, stands at 64.

The most destructive of all the territorial disputes—the demand for statehood by the Telengana section of Andhra Pradesh state (southeast India)—which to date has caused 120 officially-confirmed riot deaths and 25,000 arrests, was also restoked in February with strikes, demonstrations and battles with the police in the capital city of Hyderabad, that have continued daily into March.

There are a number of other regional pressure and statehood movements sharply on the upswing—some *within* states that are already embroiled in external territorial disputes. Maharashtra, for example, not only is at odds with Mysore state but contains within its own borders three splinter movements: an insistent, well-coordinated drive for secession and creation of a new state from Maharashtra's eastern wing, Vidarbha; and two nascent movements for county-sized, sub-regional "autonomous" units. The Vidarbha movement's leaders claim, as do the Telengana leaders in Andhra Pradesh, that their region has been neglected economically by the dominant-caste politicians in the state government. Their opponents argue in response that the main motivation for statehood appears to be the desire of a few parochial politicians, now out of power, to set themselves up as bigger fish in smaller ponds.

In the far eastern section of India, a demand for statehood—that of the central government's territory of Manipur—has caused 12 deaths in the past year and a mass popular protest on January 26, the nation's 20th Republic Day. Manipur's neighbor, Assam state, was bifurcated last year after a long campaign of communal pressure, sometimes accompanied by violence.

The state of Mysore, as well as having an anti-Maharashtra movement, also contains a southern-oriented irredentist organization—the Chaluvaligas—who claim territory in Tamil Nadu state and fought 5,000-strong with state police on January 28 in an attempt to seize a key village.

The pattern of territorial issues that now confronts Mrs. Gandhi—the responsibility for settling them rests with her central government—presents a question fundamental to India's political stability in the new decade: In a vast and culturally complex democracy that has already established its 17 states as economic units on linguistic lines, can every regional or sub-regional pressure group get the turf it wants, or its own separate state, simply by threatening or organizing mass havoc?

If the answer is yes—and at the moment it appears that it just could be—then the pattern seems destined to intensify, feed upon itself, continue to divert the energies of the country needlessly, with each territorial transfer or division in the wake of violence proving the impetus for new, extremist campaigns demanding still newer divisions. The origin of each of the current disputes indicates nothing less. All of them have sprung from earlier, violent communal and linguistic divisions; all have within them the seeds of further division.

If the answer is no, the government will not give in again (as in Chandigarh) to violent pressures—the stand now taken by Mrs. Gandhi—then a further question arises: Can severe regional agitations be checked while still retaining democratic institutions? The pattern of territorial issues derives in no small measure from the fact that India has an open political system—with a still-unchallenged tradition fresh in its collective consciousness that protest, satyagraha, and ultimately violence, can coerce even the strongest denier of one's individuality or territorial instincts. Organized protest has become a way of life here, although Gandhian satyagraha techniques, with their necessary component of education, lost ground years ago to "duragraha," which stresses pure coercion. Given this national heritage, and an economic climate that forces each linguistic or regional group to battle for its handful of the scarce resources—territorial disputes will always crop up and tend to be violent unless defused at an early stage. But thus far, the only defusers in sight have been army and police, not democratic political leaders.

An added complication to the picture is the recent split of Mrs. Gandhi's ruling Congress Party into two belligerent factions. Neither enjoys a parliamentary majority, nor realistic prospects for a majority after the 1972 General Elections. As a result the field for pressuring the central government on territorial issues has widened considerably: The leader of the rump "Syndicate" faction, Sarvepalli Nijalingappa, has declared that his objective is to topple the Gandhi government through "useful alliances" with smaller, regional political groups. It was partly to prevent such an alliance between the Akali Party Sikhs who dominate Punjab state politics, and her Congress opponents, that Mrs. Gandhi awarded Chandigarh city to Punjab.

The two factions are already maneuvering frantically in the Mysore-Maharashtra, Telengana and Vidarbha disputes—and Mrs. Gandhi, however strongly she opposes further territorial divisions in India, may find them expedient to prolong her political life. KENNETH HARNEY

(Kenneth Harney is on his way back to the United States after two years with the Peace Corps in India.)

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Q. If You Could Make One Change in the Church, What Would It Be?

JOHN J. EGAN

A.

MSGR. JOHN J. EGAN *is chairman of the Association of Chicago Priests and pastor of Presentation Parish, Chicago.*

At the risk of seeming to suggest that two thousand years of accretions can be wiped out with a single brush stroke, I submit that the one change in the church's structure with the great potential for exponential benefits is the establishment of an itinerant Papacy.

Let the Holy Father permanently forsake the security of Vatican City and commit himself to a perpetual schedule of visitations, moving from one country to another at intervals of weeks or a few months—a leader without a home, like Paul, like the Son of Man, with nowhere to lay his head.

Not that such a pattern should emulate the sufferings and inconveniences of Paul. Assuredly, the spiritual leader of the world's Roman Catholics would be accommodated as well in an episcopal residence as he would be in the Vatican Palace. Nor is it the intent of this proposal to impose a standard of asceticism on a strain of men whose voluntary practice of self-denial and overwhelming work have defied description.

Rather, an itinerant Papacy would achieve three results:

1. It would become a dramatic symbol of the meaning of spiritual leadership in the world community, unencumbered by place, nationality, property, or political sovereignty, and stressing and effecting an intimate contact between leader and people. Both as symbol and in fact, a Pontiff's perception of the variety of human experience would be of a vastly different kind (and degree) than that afforded from the enclave of his present residence. An itinerant Pope would bring to each country a leadership based on his first-hand vision of the total church, and a leadership more of intimacy and persuasion than of ancient Roman law. In an age of non-heroes, the Vicar of Christ would become a "ombudsman" to a suffering, torn, and chaotic world.

2. It would mean (and I so propose) the dissolution of the vast panoply of Offices and offices, records, secretaries, commissions, spies, and functionaries now securely rooted to the Vatican space. The Vatican would in effect be dissolved, and cease to exist as a sovereign state, though preserved, perhaps, as a museum of Western (not total) Christendom. Abundant research now makes it clear that supportive bureaucracies, by their very nature, and apart from the nobility and intent of participants, develop enormous resistance to change and to communication. The Roman example is a case in point. The internal traditions of the secretaries outlast Papacies, regard themselves as indispensable tutors and protectors of the incumbent, and transform the place into the prison that John XXIII perceived—all in the name of Christ and with the best of intentions. Without permanent walls, this prison could not function.

3. An itinerant Papacy would perforce shift the

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remaining and reduced administrative burden to individual episcopates, National Conferences of Bishops, and National Pastoral Councils, where it most effectively belongs and where, before the ultramontane paranoia set in, it used to be.

No single change can achieve the paradoxical goal of simultaneously returning the church to the first century and thrusting it into the twenty-first. But this would be a catalytic beginning.

HARVEY COX

A.

HARVEY COX, *a member of the faculty at Harvard Divinity School, is the author of* The Secular City *and, most recently,* The Feast of Fools.

Rome and Geneva, Oct. 5, 1971, UPI—In a historic joint encyclical, issued today, the Vatican and the World Council of Churches announced that both bodies would begin "forthwith to divest themselves of all earthly possessions." The unprecedented encyclical, the first ever issued by both bodies at once, was known in Rome as *Lucrum Salax* after the first two words in its Latin text, "dirty money." In Geneva the statement, recently adopted by a special session of the Central Committee of the World Council of Churches, was entitled "Sell All You Have." Shattering another precedent, the document is signed not only by Pope Paul VI and several members of the WCC's Central Committee, it also bears the signatures of hundreds of laymen from various parts of the world, including one Juan Gonzales, a parishioner of a small Catholic church in Bolivia and Franklin P. Jones, a sharecropper and a deacon in the Mt. Pisgah AME Zion church of Meridian, Mississippi. The statement was issued today, it was explained, because Oct. 5th is the Feast of St. Francis of Assisi who, it was pointed out by Vatican and WCC theologians, actually did obey the command of Jesus to sell all his worldly goods, and to follow him.

Lucrum Salax states quite unequivocally that all branches of the church in communion with Rome, including Eastern Rite and Melchite groups, would now begin to sell or give away their property, buildings, investments and jewelry. When asked by reporters if this was an infallible pronouncement Paul VI raised his shoulders and palms in the characteristic Italian gesture of puzzlement and said, "We don't really know ourselves what it means for us to be infallible, but if we ever were, this is it." Eugene Carson Blake, General Secretary of the WCC, said that the statement represented a consensus of the member churches, arrived at in debate at synods, diocesan conferences and presbyteries over the past two years. When queried, he was hard-put to explain how this movement had spread in the churches and, smiling with some obvious embarrassment, said that it "might just be something inspired by the Holy Spirit." A Notre Dame theologian explained that the "Holy Spirit" is the seldom-mentioned Third Person of the traditional Christian Trinity, the one that "bloweth where it listeth."

A short explanatory text accompanied *Lucrum Salax*. It explained that beginning within the next few weeks all church-owned chapels, basilicas, cathedrals, shrines, rectories, schools, etc. would be turned over to local-community corporations. Where such local community corporations do not exist, it was thought that the possibility of receiving church properties might stimulate their creation. It was strongly emphasized both in Rome and Geneva that no church properties would be given to centralized state, federal or municipal authorities. The property will be given in every possible case to local, indigenous organizations in an effort, interpreters explained, to strengthen the position of poor and voiceless groups in the world. All stock portfolios will be dissolved. Retirement funds will be returned to church employees to reinvest in annuity plans of their own choosing and the monies accumulated by the investment of these funds will be given to groups representing poor, minority and other oppressed peoples. St. Peter's Cathedral will become a "palace of celebration" with an agreement *in perpetuo* that it will always be available for masses, papal coronations, funerals and councils. Monasteries will become retreat and conference centers. Vatican City will retain its independence but will become a sanctuary for political refugees, military deserters and expatriates. Some of the Vatican's buildings will be used for a World University at which expatriate professors will teach.

It was clear that the ecclesiastical divestment program, or "the St. Francis bit" as it was being dubbed, would have enormous implications for the churches. Most clergy would now work, at least part time, in secular pursuits. Bishops and vestries would have no real estate problems to discuss. Church buildings would be used for community purposes throughout the week. Parochial schools would become community schools, under the control and direction of neighborhood boards, an alternative to the so-called "public school" system.

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In the Rome stock market speculation was rife as investors waited for thousands of shares of Al Italia and other Vatican holdings to hit the counter. The Rev. Carl MacIntyre, longtime opponent of the World Council, denounced the joint statement as a "modernist plot to undermine the sacred right of property," and suggested that Communist-influenced persons in the WCC and Vatican had engineered the scheme. Meanwhile in Los Angeles Francis (Cardinal) MacIntyre came out of retirement to enter the archdiocesan chancery office and personally attach a lock to the safe where the deeds and stocks of the archdiocese are stored. He then left, naturally, to celebrate a mass at St. Basil's in honor of his namesake, St. Francis.

MARY DALY

A.

MARY DALY, *associate professor of theology at Boston College, is the author of* The Church and the Second Sex.

After some thought I have concluded that the term which most adequately summarizes the one basic direction that change should take in the church is iconoclasm. The evil to be eradicated is idolatry. I take idolatry to mean treating a finite reality as if it were ultimate. In this case one fixes one's ultimate concern upon something limited in itself. This might be a group of institutional structures, a set of rituals, verbal formulae of doctrine, or persons identified with any of these. In any case there is a short-circuiting of the essential dynamism of faith and a fixation upon the temporal. In view of the widespread idolatry that we witness and participate in within the Catholic church, the appropriate response is, I think, iconoclasm—a breaking of the idols. This does not mean that we should do away with all offices, worship, and doctrine, but that we should see these as what they are: human creations. We will be liberated to be critical of them once we have relativized them, or rather seen them as relative to the infinite reality in which they participate but which they cannot fully express. Criticism of the structures, worship, and doctrine in relation to which we have been idolatrous will involve an attempt to purify them and our attitudes toward them.

In regard to *church structures,* one of the surest signs of idolatry is a rigid system in which all is envisioned hierarchically. It is of course true that all institutions require hierarchy in the sense of leadership according to ability. This is not the sense in which I use the term here. I refer to "hierarchy" in the sense of an inflexible caste system with its attendant notions such as that of "sacred persons" who do sacred things and who alone can do these things. The caste system involves a permanency (associated with the idea of "state of life") so that whether or not a person is or remains capable of serving in the ministry it is assumed that this is the case. There is thus an aura of magic surrounding both the office and the person. It also involves a method of appointment from above, so that only those who play along with the system and accept the standard ideology generally make it to the higher echelons. Thus stagnation is built in and creativity is virtually impossible. Moreover, the actions of such church functionaries are generally cloaked by secrecy, usually with the excuse that we should not wash our linen in public. There are closed meetings, high-handed decisions, repression and selective dissemination of information to the press as well as the use of diocesan papers as organs of propaganda.

Iconoclasm in regard to these institutional structures will, in my opinion, require a radical transformation of precisely the aforementioned aspects. The caste system will have to be abandoned in favor of a freer and more personalistic conception of ministry. Rather than appointment from above, there should be selection of church leaders by members of the church. Above all, rather than the secrecy which almost always works in favor of idolatry of institutions, there will have to be openness to the forum of public opinion.

Regarding *worship,* idolatry involves taking a thing, an act, or a place as ultimate rather than finite. This is manifested in certain attitudes toward the sacraments and it extends to the church building in which they are administered. There is also something idolatrous in the accumulation of church property, which carries with it the burden of unfreedom because of financial responsibilities and the need to keep on good terms with politicians, bankers, and the public in general.

Iconoclasm in this regard will, I believe, require a lessening of emphasis upon the obligation to public worship, a greater variety and spontaneity in liturgy and a movement away from the building of large churches in the direction of simplicity and the use of already existing facilities, private and public.

In regard to *doctrine,* a sure sign of idolatry is verbal fundamentalism, which implies the notion that religious formulae perfectly attain the reality they attempt to express. It also implies that these formulae

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are unchanging and therefore not open to question or dispute.

Iconoclasm in regard to doctrine will involve a conscious effort to be open to the contemporary situation and the questions it poses and to reformulate doctrine in the light of these questions. It will involve a willingness to dispense with "answers" that no longer correspond to significant questions. Iconoclasm in this area will also involve a conscious effort at religious education in the direction opposite to indoctrination. That is, there should be a formation of independently thinking adults who are capable of making their own moral decisions and of adopting a critical attitude toward religious doctrine.

In short, the one many-faceted change the church needs most is, in my opinion, iconoclasm, which will mean abandoning some of the old securities in favor of the quest for transcendence, which is what Christianity is all about.

ANTULIO PARRILLA-BONILLA

A.

MOST REV. ANTULIO PARRILLA-BONILLA, S.J., *Titular Bishop of Ucres, came from Puerto Rico to the mainland United States at Christmastime last year to visit American war protestors and C.O.'s in jails and camps around the country.*

If I could make one change in the church, it would be the *full democratization* of the church compatible with its fundamental constitution as Christ established it. Without trying to change the immutable in the church, there is a wide variety of ways in which not only a democratic spirit but also democratic structures can tend towards this *full democratization*. Of course, such a process has to be operative at all levels, be continuous, on-going, and involve as many people as possible. There must be not only structural change but a real effort by all to adapt mentally to new ways.

The type of *democratization* that I envision would be different from the so-called democratic states or secular democracy. It would be better; it would be integral, involving not only the government of the church, but also economic and social concerns. No "democracy" in the world is really such because, despite certain political mechanisms giving the appearance of democracy, there is really little participation by the people in the aspects touching their lives.

Christians, it seems, tend to follow the same pattern in the church, and maintain the same economic and class distinctions existing in the secular world. The *democratization* of the church as envisioned would be deeper, more integral in mentality, structural and functional.

Democratization would imply, for instance, the celebration of pastoral synods in all nations, or meetings, where all elements in the church (bishops, priests, religious, laity) can talk freely and listen to one another. Such meetings need not be decision-making; they can be consultative. They should be held on local, regional, and national levels, and, of course, on an international scale, too. They would be more than priests' and pastoral senates, more than the synod of bishops. In fact, unless there is free and open dialogue on a full, People-of-God level, *democratization* of the church is impossible.

These pastoral synods would be consulted on pastoral problems, economic matters, appointment of bishops, priests and deacons, involvement in the issues of social justice, civil rights, peace, colonialism, and other matters over and above the strictly ecclesiastical or liturgical. The election of the Pope should be made by a body of more universal representation, either the synod of bishops, or the whole episcopal college, but with previous consultation with the remainder of the People of God. No one should be recommended to a position of authority in the church, unless he has, besides the obvious intellectual and moral qualifications, reasonable pastoral experience and involvement with people, so that he be well enough known to receive the endorsement of that sector of the People of God whom he will serve.

LAWRENCE E. LUCAS

A.

FATHER LAWRENCE E. LUCAS, *a priest of the New York archdiocese and a member of the board of directors of the National Conference of Black Churchmen, writes a column nationally syndicated in the Catholic press, "The Black Voice."*

"If you could make one change in the church, what would it be?" is a rather difficult question, especially in the confinement of five hundred words. Realizing the inadequacy from the start, I would nonetheless suggest a drastic change in the church's understanding of its relation to black people and what a meaningful involvement in the present situation must entail.

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I am taking this particular area not only because the attainment of justice and freedom for black people in this country is top priority to me, but also because if the church in America (to which I am limiting my remarks) can face this problem honestly and deal with it effectively, then there is hope that the church may be able to be an effective force in dealing with other human problems.

To simplify matters I will express the drastic change in terms of the following understandings:

The church must understand that the answer is not a matter of dealing superficially with 600,000 black Catholics, most of whom have been so whitenized in their mentality that they are programmed out of any meaningful participation in the black revolution. It is a matter of relating to black people as the effect, and the church's white constituency and whites in general as the cause, of the problem.

The church must effectively understand that mere statements or dropping a small pittance of its yearly budget to some colored program acceptable to whites and completely controlled by whites is no help. What is required is total reorganization of priorities re how it extends itself and uses its resources. Anything less is nonsense.

It must realize that it cannot help to bring about meaningful change and at the same time be totally dedicated to not being controversial (when blacks are favorably concerned) and to remaining the darling of the economic, political, judicial, police, etc. establishments where so much radical change is long overdue.

Lying and hypocrisy are not permitted to men of God when dealing with blacks. For example, church leaders and people cannot be in favor of violence in Vietnam or Northern Ireland where "our people" are fighting for freedom or of violence by "law-enforcement" agencies including murder of disliked blacks and at the same time condemn the recent phenomena of black people engaging in violence to defend themselves after centuries of non-violently enduring the violence of oppression.

The church must understand that a few breadcrumbs thrown to a few "deserving" victims of an oppressive system so long as those victims give up the right to think and the desire to be free is not what changing the system is about.

It must realize and insist that whoever strives to awaken his fellowmen to the absurd sub-human level of their existence and who rises up and demands human and social advancement by reforming and/or changing structures is not to be opposed as a criminal or Communist, but is to be supported—especially if the church refuses to lead the charge.

Finally, it must understand that Communism is not the only force that crushes human beings. Misery, poverty, the absence of freedom also dehumanize men regardless of what ism or name you give to the oppressive system.

These are but few of the ingredients of a fundamental attitudinal change which if I could I would make in the church right now.

BERNARD COOKE

A.

BERNARD COOKE, *formerly chairman of the theology department at Marquette, is a research fellow at Yale Divinity School.*

What I would most wish to see changed in the Roman Catholic church is the adoption of a positive attitude towards responsible experimentation with new means of expressing Christian faith. This desired attitude would be one of recognizing openly the need and value of such experimentation, of encouraging those who seriously undertake such experiments, of cooperating with such attempts to devise and test new modes of Christian life and behavior.

Clearly, it would be most important to have this outlook prevail among those who possess authority and/or power in the church, concretely the episcopacy. But this would not be enough. Unless this attitude characterized an influential portion of the clergy and laity, the social pressures to maintain the apparent safety of the status quo would effectively militate against the risks connected with experimentation.

More specifically, what I have in mind by experimentation includes such things as 1) imaginative attempts to devise liturgical celebrations that would make liturgy what Vatican II suggested it become: a "word" that really speaks to people about the mystery of Christ as it touches their lives; or 2) new patterns of evangelization designed to accept and appreciate and challenge the contemporary scientist, artist, politician, factory worker, or college student; or 3) attempts to progress ecumenically through new forms of shared religious education, shared worship, shared service to the world's disadvantaged; or 4) innovative "ministerial strategy" that would enable the ordained ministers of the church to *discover* what Christians today really need in order to become dedicated believers, and then enable them to *provide* what is needed.

Why select such openness to experiment as "the

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most desirable?" Simply because this is the price of healthy organic growth, even of survival, in today's world. Everything about us is changing with frightening rapidity; increasingly Christianity is being caught up in this. Change is unavoidable; the only question is whether we will simply let change happen, or whether we will intelligently and responsibly mold its course. Obviously, the second is the appropriate human and Christian response.

However, no individual, no group, is blessed with a prevision of the future that would say which measures taken now would certainly bring a better world into being. We must discover the future as we help bring it into existence; we must learn from it as it happens; and we must constantly adapt our practical decisions to fit unexpected developments. Or—to put it another way—we must build into our institutions, including those of the church, a procedure of continuing experimentation, appraisal, and adjustment. But we might add: to be truly effective in the church it must be characterized by *open honesty;* political dissimulation or frightened denial of the real situation in the church (on the part of bishops) is as dangerous as misdirected clandestine experimentation.

Today's Christians stand on the threshold of unprecedented opportunities to work for the "new heaven and new earth" that is meant to come with Christ's death and resurrection. Yet, unless we are willing to attempt new things and learn from our successes and failures, the fulfillment of today's promise can result only from the greatest good luck or from miraculous divine intervention—to depend on either is presumption.

SALLY CUNNEEN

A.

SALLY CUNNEEN, *associate editor of* Cross Currents, *is the author of* Sex: Female, Religion: Catholic.

The change I would *like* to make is that all of us still in the church might come to a truer understanding of who, what and where we *actually* are, and, on the other hand, of what the Christian says we should be. I think our awareness of the distance between these two realities would be a most fruitful and necessary educational process. Sitting through recent interminable explanations of the latest liturgical changes has probably been a good penance for Lent. But it also seems to serve as yet another internal distraction to isolate ecclesial attention from the growing fear and hostility in our communities, and from the deepening spiritual crisis so intimate to them.

Sudden self-understanding, however, would be a magical solution of the kind Jesus himself rejected. So the change I *would* make is a practical one. For one year I would have our bishops, priests and theologians stop talking about "the people of God" and concentrate their efforts to find out just who their Catholic parishioners are and what they believe. They should, of course, make use of professional surveys, but it would help to visit a lot of homes and do a lot of listening. And they should take every opportunity to move as observers in the public sphere so that they can gain the full flavor of Catholic participation there. The present is an excellent time for such study. Issues of low-cost housing, student rights, and almost every other public issue have taken on intense emotional force because of the economic squeeze and a general sense of powerlessness.

Two priests I know underwent this process recently and emerged changed men. One was the editor of a diocesan newspaper. For years he has printed articles against racism. He attended a PTA meeting in a lower-class public high school which had had one violent incident between a white and a black in a school with a 10 percent black population. The bulk of the parents were Catholics, and their solution was simple—"they" don't belong here. When the priest asked them in surprise, didn't they see any connection with the charity in which they believed and this school situation, they replied, "No, we've got to protect our families," and hooted him off the stage.

Another attended a neighboring parish council meeting held to determine whether or not the parochial school premises could be used for a free breakfast program for poor children in the neighborhood. All work and food would be free, and the children from kindergarten to grade six would be carefully screened. The opposition was mammoth, emotional and eventually rude, leaving as a black woman finally rose in tears and said it would be better not to have the program than to let the children feel they were unwanted. Although the priest was in fact encouraged by the openness of the arguments and the dedication and patience of those anxious to carry out the program, he said that for the first time serious doubts entered his mind about the desirability of public support for parochial schools. "They think of that school as their private, elitist preserve."

Bishops and priests who tried to deal arbitrarily with such deep-seated fears would soon find out the limits of their authority. But those who persevered

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in loving attempts to reach their divided congregations, risking their moral and professional leadership by preaching the Sermon on the Mount as the norm of Christian behavior, might help us all rediscover the dynamic inherent in that message.

JOHN B. SHEERIN

A.

FATHER JOHN B. SHEERIN, C.S.P., *is a nationally syndicated columnist in the Catholic press and editor of* The Catholic World.

My choice for top priority would be a change in the method of electing bishops. The rapid pace of change in church and society demands popular election of bishops by clergy and laity. The basic principle in the past has been that clergy and people should elect the bishop, in line with Pope Leo the Great's maxim, "He who is to preside over all should be elected by all." Under the 1966 *Sanctae Ecclesiae*, however, the Pope nominates and appoints the bishops. This is scarcely a satisfactory arrangement since the Pope cannot be expected to know the candidates personally, especially if he appoints a dozen bishops a week. Here in the United States, the names of candidates are drawn up every year and sent by our National Conference of Bishops to the Congregation of Bishops at the Vatican. Dispatched in secrecy and received in the same secrecy, these nominations create inevitably a suspicion of intrigue.

The Second Vatican Council set off among the laity a revolution of rising expectations about democracy in the church and this has precipitated in various countries a number of protests about specific appointments. Public opinion in the church now tends to favor episcopal elections based on the widest possible consultation with clergy and laity. The mechanics of such popular elections could be worked out with no great difficulty, especially through the pastoral council.

The advantages of such popular elections would be many. First, the clergy and laity would undoubtedly have more faith and confidence in a bishop of their own choosing than in one imposed by higher authority. Secondly, popular elections would tend to militate against the choice of the administrator-type bishop. In an article in *Commonweal*, March 10, 1967, John Tracy Ellis said that the most persistent criticism of American bishops has been their preoccupation with their role as administrator rather than with other vital aspects of their office. When the electors themselves are administrator-type bishops, they perpetuate the pattern. In an era of turbulent change, however, the bishop should focus on more important items than finance and real estate: he should have a keen sense of pastoral partnership with the laity, a willingness to recognize the rightful role of women in the church, a concern for promoting Christian Unity, a genuine interest in the aspirations and problems of young people, the poor, the disenfranchised. All of which adds up to creative imagination, a talent that rarely germinates in chancery offices and that can not be supplied by brain-picking.

In his *Five Wounds of the Church* (1848) Rosmini contended not only that the bishop should be the choice of all over whom he rules but also that he should be a priest of the diocese involved, not an outsider—as happens so often under the present system. This system tends to induce in the bishop, theoretically wedded to the first diocese to which he is appointed, an ambition for appointment to a bigger and better diocese. The result is that in his first episcopal see, he will hesitate to be "progressive" because the electoral system prefers a "safe" man.

Except in the case of basic Christian doctrines, the church tries to adjust to contemporary society and its forms. The present monarchical system of electing bishops is utterly out of line with the spirit and forms of democracy as well as early Christian practice. To continue the custom of un-popular elections is to debar an already nervous and impatient laity from a democratic voice in the selection of their bishops, a dangerous gamble for a church in crisis.

EDWARD A. GARGAN

A.

EDWARD A. GARGAN, *formerly a member of the Catholic Worker community in Milwaukee, was arrested in May of 1969 for burning draft files and in July of 1969 for failure to register with the selective service system, both cases now pending.*

The church today is becoming increasingly irrelevant and burdensome to a great many people throughout the world. It has consistently refused to meet the needs of the people of the Third World and has alienated large segments of its members by refusing to take a positive stand against the oppression and exploita-

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tion of these people. Instead, the church has become the staunchest preserver of the status quo in both underdeveloped and industrial countries and as a result has lost the allegiance of many people in both areas. It has become an archaic, morally and intellectually bankrupt institution that has failed to keep pace with the rapidly changing political, social, and economic conditions of contemporary life. In short, the church is more intent on preserving itself as an authoritarian bureaucracy than on relating to the inhumanity it claims to serve.

For the church to become a meaningful and relevant entity in the world, it must make an immediate reorientation of its priorities. It must become poor. This means it can no longer own the tremendous amount of property which it now does. The church must give up the huge, multi-million dollar cathedrals it continues to build and maintain. It must reallocate its assets from banks and stock-holdings into the control of those who go to bed hungry every day.

But most important, the church must undergo a psychological change. It must accept the rigors of voluntary poverty, especially in the ecclesiastical hierarchy, for if the church ever hopes to live its rhetoric it can only do so by adopting the life style of the poor. Poverty by its nature would give the church a new perspective on people and on the way people interact with one another. The issues of war and peace and starvation and overpopulation would become vivid reality and not merely abstract theoretical concepts. An impoverished church could perhaps begin to understand the problems facing the world and could then begin to offer realistic and humane solutions.

EUGENE FONTINELL

A.

EUGENE FONTINELL *is the author of the forthcoming book,* Toward a Reconstruction of Religion: A Philosophical Probe *(Doubleday).*

The one change I would like to see in the church is a change in its understanding of change. This would mean ceasing to view change as transitional—as simply the means whereby we move closer to a permanent structure or a foreordained goal. Instead, change would be recognized as the most definitive characteristic of a world, a man and a church continually striving to bring forth richer and more adequate modes of life. Such a shift would not entail a whimsical jettisoning of all ideas, values, liturgical forms, symbols and institutions which now characterize the church. It would, however, radically transform the criterion by which they were evaluated. Each of these would be seen as necessary and distinct ways in which the church lives, and hence their adequacy would be judged on the basis of service to the ongoing life of the community.

Those who stress the change, relativity and uncertainty which characterize the human situation are often charged with attempting to escape the strenuous demands of a faith lived in accordance with the allegedly absolute, permanent and certain laws of God and reality. I would suggest that just the opposite is the truth; once faith has reached its absolute resting places (immutable dogmas), the believer can coast and leave the messy tasks of search, experimentation and world-building to those who are still "on the way"—those who have not reached the safe and secure harbor of faith. Let no one imagine, then, that faith in a processive world, man and church is easy or without peril. Nor should faith in a developmental church be held out as a panacea for the problems of the church, let alone of mankind. The change I am suggesting, however, would put an end to many useless and frustrating conflicts and direct the energy of the members of the church to more constructive tasks. Instead of debating endlessly whether God said this or that, whether some features of the church are essential and others accidental and whether some values are absolute and hence beyond question, we would be called upon to create laws which progressively liberate men, philosophies and theologies which constantly expand human consciousness and extend its horizons, liturgies which enrich and deepen the affective life of men and political arrangements which increase individual participation while avoiding a stultifying conformism. Having surrendered the notion that any of these modes of life are final and definitive, we would be more tolerant of the diverse life styles which increasingly characterize the church. Further, change—even change in values and institutions which have served for a long time—would be less traumatic, since our faith would be oriented toward an open and ever-developing relationship with God rather than toward the particular forms which this relationship has taken and is taking. Paradoxically, these forms would increase in importance and significance, for they would be recognized as the *sole* means by which the incarnation of God can be progressively realized. Hence, we would be continually stimulated to bring forth richer modes of life while avoiding both servile acceptance and neurotic rejection of current modes.

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CITY OF (BIG) BROTHERLY LOVE

Frank Rizzo's Philadelphia

JOHN GROUTT

At the southern end of the Mall stands Independence Hall and the buildings of the Continental Congress. At the northern end stands the ultramodern Round House of the Philadelphia Police Department. A growing fear of many Philadelphians is that the governmental processes begun in the colonial buildings at the South are in serious trouble as a result of the activity in the carpeted rooms of the building to the North. In that building are the offices of the tough Commissioner of Police, Frank Rizzo.

Although the city charter forbids the Commissioner of Police to become involved in politics, last January two important administrative appointments were the nominees of Frank Rizzo. One was the new Streets' Commissioner, Police Inspector Joseph Halferty. It was only the most recent power play of the Police Commissioner.

The Sanitation Workers Union (nearly all black) rebelled and refused to have a white policeman over them. An effective slowdown in trash and garbage collection began. A court order kept men on the job working overtime, but did not get the trash collected. Twenty-eight days after his appointment, Halferty resigned and returned to his old job in the police department. It was the one significant setback of police power in this city since Frank Rizzo was appointed Commissioner in 1967 by Mayor James Tate.

That was the year of national summer riots. Philadelphia was tense but there were no major disturbances. The Tate-Rizzo duo claimed credit for it. During the fall election campaign the Republican challenger refused to say whether or not he would retain Rizzo. A frightened and grateful city returned James Tate to a second term as Mayor. The honeymoon between the two has continued since and neither has been able to praise the other enough. "Philadelphians should thank God for Mayor Tate," says Rizzo. Tate replied later when he heard Rizzo had defused a bomb with his bare hands, "God bless Commissioner Rizzo. The man has nerves of steel."

By everyone's admission Rizzo is a charismatic leader. He has developed a series of public-relations escapades designed to make him a Quaker City's answer to Superman. Last year's most publicized incident occurred when the 49-year-old Commissioner left a banquet honoring the Mayor, tucked a nightstick into his cummerbund, and appeared on the scene just in time to prevent a race riot. Many believe incidents such as this and the bomb are staged in order to project the image of the man whom the Mayor claims "works five to seven days a week, 20 hours a day!"

Unfortunately, this is not the only image Frank Rizzo projects. Another view is that of a club-happy cop who cracks heads first and asks questions later. The most celebrated case of this occurred in November, 1967, at the Philadelphia School Administration Offices. While sympathetic school officials were meeting with high school students demanding a Black Studies Program, a crowd of 3,500 gathered outside to support the demands. Police from the Civil Disobedience Squad were keeping their cool and so was the crowd. Reports differ as to who started the ensuing melee. What is certain is that the highly sadistic Highway Patrol took over from the more level-headed Civil Disobedience Squad. Police began to beat people indiscriminately. Ministers, school board officials, spectators and students were all battered. "I myself was there," says Spencer Coxe, executive director of the American Civil Liberties Union, "and saw children who were fleeing from the police lying on the ground, each with three patrolmen beating them unmercifully with clubs."

This incident reportedly began with Rizzo's cry, "Get their black asses." On another occasion, when white mobs threatened a Negro family who had moved into a white neighborhood, the police behaved with utmost restraint in controlling hostile and destructive crowds of whites. The racial implications are not unnoticed by the black community. Recently when he asked for money to buy 20-ton armored vehicles, even the Mayor had to say no. Blacks envisioned tanks rumbling through the ghettos. The *Wall Street Journal* reports that stake-out men have experimented with shooting from helicopters, and indeed Frank Rizzo does seem to project the picture of a general outfitting for a full-scale war against somebody. In black minds who that somebody is is all too clear.

But in many white minds, too, the Commissioner and his police are viewed with alarm. Charges of brutality are numerous and well documented. "It is not just the poor blacks and students, but also the middle class which receives the police brutality," says William Eichbaum, an attorney working for Community Legal Services. "And

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when it happens they get no more satisfaction than poor blacks."

This seems to be at the heart of the fear of Frank Rizzo and his police: there is no appeal. A Civilian Police Advisory Board had been instituted by a previous reform administration to investigate complaints against the police. In response to a demand of the Fraternal Order of Police this has now been dismantled by Mayor Tate. Rizzo had said that "There'll never be a police advisory board as long as I'm commissioner." The result is that with a weak mayor and intimidated city there is no appeal above Frank Rizzo.

The Commissioner's answer is that the police will supervise their own, just as doctors and lawyers. Attempts, however, to report incidents are like "Kafka's Castle which ends up somewhere in telephone calls," says Father David Gracie. His wife witnessed a brutal beating of a youth by a policeman and tried to report it.

"Rizzo said he will never discipline a man for an honest mistake in the line of duty," reports Floyd Platton who has led a movement for community control of police and lost his job with the City Water Department as a result. "His idea of an honest mistake is overzealousness. A man was jumped and beaten by police and had to have a large section of his intestines removed plus a tracheotomy, yet the commissioner responded with this statement."

"A person often gets worked over and there is no redress," says Mercer Tate (no relative of the Mayor), who is an attorney and was chairman of the Police Advisory Board when it was dissolved by the Mayor. "Police are public officials paid by the taxpayers and answerable to them."

There is a near paranoia in Rizzo and John Harrington, president of the Fraternal Order of Police, centered here, at the idea of having any accountability to the citizenry. Last year it prompted a wild attack on the United Fund Drive. Rizzo and Harrington charged that the fund financed agencies which hired lawyers "to take us on," and make the work of the policemen more difficult. Police pledges amounting to $134,000 were effectively discouraged. The men of the business community who were running the charity campaign backed away. The supposed culprit, Legal Aid, agreed to submit all complaints against police to the commissioner and instructed its lawyers to offer "no voluntary statement of alternative procedures available." The UF was salvaged, more or less, by making Rizzo a vice-chairman. Four civil rights and legal organizations jointly issued an attack against Commissioner Rizzo, Mayor Tate, and John Harrington for "a concerted campaign to place the police above the law and to prevent the poor from being represented by legal counsel."

This is especially serious in a community where dragnet arrests are common. One presently in operation has reportedly brought in 1,000 suspects for 5-6 hours of questioning and lie detector tests. Lawyers have been jailed for trying to represent clients at such questionings, suspects are beaten so that they require hospitalization and major surgery. "Intelligence Summary Forms" demand religion, political beliefs, associates, and organization memberships by all persons taken into custody while engaging in unpopular or dissident political activity, even though they may be subsequently released with no charges lodged against them. In other words, one has a police record without ever being arrested.

The situation becomes more ominous because of threats against judges who displease the Commissioner. One columnist called him "a sort of one-man League of Women Voters guide to the judges." "This has to stop," stated Frank Rizzo about judicial sentencing which he considers too light. "And if it doesn't you're gonna see some of these judges mentioned by *name*. I'll wait until a few days before election and then I'll start naming this judge and that judge. If they don't change, I'll do it."

Florence Cohen, wife of a city councilman and chairman of the New Democratic Coalition, dared to question the wisdom of filling politically powerful positions with men who owe their appointments to the police commissioner. Rizzo shot back saying that her husband is unfit to be a councilman. "He will face me when he comes up for election."

Disapproved movements are discredited by an efficient and regular "trial by press." The center of a movement is raided, "evidence" is found (dynamite, drugs, guns, ammunition, "dirt"), persons are arrested, and front-page stories with pictures fill the newspapers. Weeks later charges are dropped, "evidence" being obtained without warrant (planted some say), suspects are released, charges are dropped. The condemned movement has been discredited, broken, wrecked. The Black Panthers seem

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to be next on the list for this sort of treatment, since last month police raided a "possible ally" and it was reported with all the hullabaloo of front-page stories and photos. Familiar with the emerging pattern, the ACLU immediately objected and called it a malicious slander whose "purpose is to smear an organization not itself involved in the alleged criminal acts."

So goes but a small part of the police activity in the City of Brotherly Love. In the minds of many the situation is indeed as a recent article concluded in the *Philadelphia Magazine*, "the evidence is strong . . . in Philadelphia the military is in charge."

MAUD'S PLACE

THE SCREEN

Since appearing at the Lincoln Center Film Festival last fall, *Ma Nuit Chez Maud (My Night at Maud's)* has been talked about in visually glowing terms, and a persistent if small praise has brought it back to New York for a commercial run. If it succeeds on a popular and financial level, it will be a triumph of the nicest kind.

For the movie is truly a celebration of nicety, of virtue in the kindest and gentlest of ways. It is a story of a man who follows the straight and narrow path and who finds happiness through his restriction of vision. When an insight opens onto a truth for him, he keeps the whole matter in perspective. He will not shake things up just for the knowledge of what lies within the fluid mass. He arranges his vision to fit the proper landscape and milieu. Thus, at the end of the film, when he has had a revelation that his young wife was the mistress of a husband whose middle-aged wife once tried to seduce him, he puts the whole thing out of his mind. He has promised his wife and himself that he will not let the past step out of bounds, intrude into the present.

In this sense the film is characteristic of the new, of the times in which the film was made. For it exhibits in its cavalier rejection of the past a distaste for and dislike of rational and psychological norms. Yet this desire to withdraw from the progressive theory—that is, that the past is meaningful as a fact of progress—is the only connection this film has with the radical mode today. In its isolation from the traditional liberal view that reason can advance knowledge, it is radical on the right. Perhaps this is what makes the film so curiously attractive. For the hero is a gentle, thoughtful man, a mathematical scientist of some proportion. He chooses to regulate his life, to codify his behavior and his vision, and achieve his freedom within the limits of his prescribed area of activity. As the film opens he is going to church in the suburban town of Clermont. He sees a girl in church who fits his

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ideal of *his* wife; he pursues her through the streets but loses her when another car blocks his way in traffic. He later meets an old friend, a man who represents a less codified approach to life. The friend and the man are bachelors; not having seen each other for 14 years they talk of old times and the rites of transition. The friend takes him to visit a friend—Maud—and this visit is almost the whole of the film. At least it is the most refreshingly adult view of sex seen in the movies in a long time.

Maud is a doctor, an agnostic, a divorcee. She likes to tease. She maneuvers the hero into staying the night with her in her apartment while getting rid of the friend (who has been her occasional lover). Maud and the hero play a game of seduction—she tries to seduce him; he tries to resist her. He finally wins, in a battle that shows him to be both honorable and amusing without being priggish or arrogant. In the morning he rushes off to his apartment and finally meets the girl he had seen in church the day before. Later another series of circumstances throws him into the girl's apartment, but here too he resists the idea of seduction. He reads a book instead.

Finally he marries the girl. Five years later he meets Maud on a beach. She has remarried, but the second marriage is going as badly as the first. She is a game but unhappy girl; perhaps because she plays games, the film implies, she is unhappy. The hero on the other hand—a gentle Catholic who may question even his doubts but who never questions authority—is happy. He has a wife he thinks proper: beautiful, intelligent, his own; and a child. He has, in other words, an identity which gives him status (he is wise enough to know that a status which gives him an identity is too fickle a hold on which to base his life style). The "free" people in the film—Maud and the hero's liberal friend—are the unhappy ones. They are lonely, insecure, tossed about. The hero, however, has a measure of calm and satisfaction because he has striven to achieve recognizable goals: a Catholic girl for a Catholic husband, a seeming virgin for an older bachelor, a respectable bourgeois without any of the modish blasphemies of the intellectual. The hero has to blind himself to his wife's affair with a married man—Maud's first husband—but he is able to obscure this insight in light of a greater vision.

Morality is charity, the film is saying; the greater sin is intellectual gamesmanship with human relationships. The film thus sides with willful, charitable ignorance. The husband tells himself that to see no evil will make evil invisible, therefore non-existent. This is a charitable and forgiving view of past errors. The intellectuals who discuss the matter—Maud and her occasional lover—are by implication trespassers in the Garden of willed Eden the hero has restored with his new wife.

That the intellectual's delight should be a film celebrating ignorance in a charming, intellectual manner seems extraordinarily perverse as well as extraordinarily significant. It represents a counter-counter-revolution, a return to the sentimental romanticism of assured dogma. The writer-director of the film, Eric Rohmer, calls it a "moral story," one of six in a series of moral tales, and it is clear where his morality lies. That he has been able to achieve his effects by the simplest of means—black and white photography, conventional slides and views of provincial towns (even an obvious studio canvas of a hilltop and city background while the lovers talk in a shower of snow flakes), and intelligent conversation—is a wonder that can only be attributed to his talent and to a surfacing need for verities. Rohmer's film is not really a morality play, it is a dream vision, a sentimental view that is extremely pleasant as fantasy. It is the other side of romanticizing *la vie bohème;* it romanticizes *la vie bourgeoise.*

The credit for the success of the film's charm and guile also lies with its two stars. Jean-Louis Trintignant, who is probably France's most versatile actor, makes the exasperatingly stubborn hero lovable; he can smile his way out of Maud's embraces without losing his sex appeal. Françoise Fabian, as Maud, is a beautiful mature woman who makes the viewer perfectly aware of her tricks at the very time she is deceiving herself. Every gesture, every line around her beautiful eyes suggests the lost woman willing but unable to give up her frustrating intellectual search. Indeed the two stars and the writer-director almost make the viewer believe again in simplicity, order and clothing in movies. Such an achievement is not to be belittled—but it must be kept in perspective, for much more than meets the eyes in this visual experience is cracking the surface.

MARTIN TUCKER

SAM BRADLEY

SUMMER'S RUBY-THROAT

Freely our ruby-throat passes between
  latitudes of early, late.
  No dark in him. No garden mate
of provincial monotony, he can slipstream
in any direction, careen,
front flaunted affluence, or withdraw
  untaxed by notion or nation.
(Why are the routine migrations we make
drab-winged, and to affinities, opaque?)

Hail, ruby-throat: a prism's incarnate
  eye-dazzling celebration!
    Non-stop from Panama,
across Gulf of Mexico, on to Pennsylvania,
you let distances disintegrate.
Mastering every air, you conspire
  with what's emparadised, free
  from heavily assessed materiality.

Sheer grace!—a pennyweight.

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BOOKS

Our road into the Vietnamese quagmire

The Vietnamese and Their Revolution

JOHN T. McALISTER & PAUL MUS

Harper & Row, $5.95

Vinh Long

HARVEY MEYERSON

Houghton, Mifflin, $5.95

Saigon, U.S.A.

ALFRED HASSLER

Richard W. Baron, $6.95

L. EDWARD SHUCK, JR.

The authors of these books vary widely in stimulus, purpose, and focus. Yet each offers us a superior analysis of a facet of the Vietnam story which is little known to an American reading public trapped by years of official obfuscation. Each thesis is pursued with sophistication and wisdom; and each in its own emphasis weighs the conclusion that the United States military intervention in Vietnam continues appallingly misguided, and counter-productive even within the framework of its own stated goals. Nurturing our peculiar fear of a rarely defined "Communism," American bureaucracy, supported by the Silent Majority, is continuing to unravel the fabric of a civilization which these officials have neither understood nor properly respected.

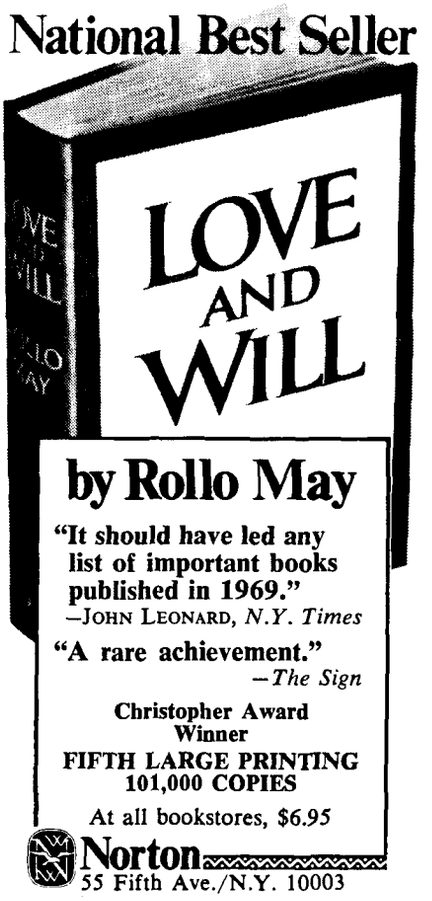
Paul Mus, one of the outstanding French specialists on Vietnam, died in August 1969. From his student days at Princeton under Visiting Professor Mus, John McAlister quite correctly recognized the singular contributions of insight and research which Mus had to offer. The present book is largely the restating of the conclusions and concepts supporting Mus' definitive 1952 work—never published in English—*Vietnam, Sociologie d'une Guerre*. Modestly, Professor McAlister minimizes his own contribution, which is to rework and modernize Mus' thoughts and relate them more closely to happenings of the 1960's, while protecting their essential nature and contemporaneity. The presentation of these insights through the medium of a well-trained and sensitive American mind is especially constructive, if only because the problem of Vietnam in 1970 is very largely an American problem.

In Vietnam the integrity of the race and the consciousness of ethnic unity is rooted in and dependent upon village values, the source of the vital ethnic particularity which has always marked the Vietnamese mentality. National cohesion has been dependent upon a mutuality of respect for the independent action reserved to the village and its indigenous leadership, and the quality of leadership emanating from the central authority. This latter has been and still is expected to be in turn responsive to the dictates of Heaven, and responsible thereto for duties inherent in central authority—whether ritualistic or secularly administrative in character.

So far as Marxism is concerned, McAlister points out that "In the 1940s and 1950s as well as today, Marxism had meaning only to the extent that it was known to be associated with the nationalist movement against foreign rule." The thrust of Mus'—and McAlister's—point of view is that Marxism is a tool of Vietnamese nationalism. Moreover, in the redevelopment of Vietnamese community, the "supernatural dimension" can not be eliminated from consideration.

One is occasionally disturbed by McAlister's frequent use of the highly imprecise epithet, "Communist," to identify the Vietminh-DRVN-PRGSVN. But when one writes for a largely American audience, the use of this popular swear word might be understandable. The conclusion to be drawn from the McAlister-Mus presentation is that the Vietnamese are always serving their own national instincts, and the importance of their goal of independence will permit them to use any set of jargon or the elements of any ideology to forge their future. This future will continue to be held together by a quasi-religious mood, and by a set of tacitly recognized mutual obligations linking ruler to ruled, town to country, rich man to poor man. These ties will not be identifiable as anything controlled by foreigners; by Russians or Chinese, or by Rhineland theorist or American crusader.

Harvey Meyerson, weary of the shallow irrelevancies of official and unofficial American reporting, set about to do the best kind of a social science study. He draws together an honest analysis of how one province in the central southern Mekong Delta lives through both RVN dishonesty and American fire-power. Vinh Long province is visited at length, its several hundred American advisors observed and characterized, its RVN types analyzed, its Vietcong Provisional Government (PRGSVN) infrastructure explained.



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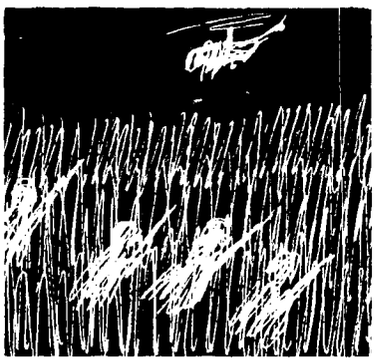
The book is really concerned with the nature of the American impact. Startling is Meyerson's acute analysis of the Pacification and of the Open Arms (Chieu Hoi—so-called defection of Vietcong) programs. One chapter title well labels the character of American impact—"Forward into the Past!"

While analyzing what is going on Mr. Meyerson does not deal directly with the original logic of our involvement. He lets the reader come to his own conclusions about this giant, bloody charade, inspired by the French and now rerun—in spades—by the Americans, pushed ever onward by the insistence of the American bureaucracy that hope can be accepted as fact; and error explained away as incidental. Nowhere has better analysis been made of the sources of strength of the PRGSVN, its ability to control the political and military initiative, and the high efficiency of its organizational structure in face of the terrifying firepower of the Americans. Nor have there been better vignettes to reflect both the naiveté—and careerism, too—of American advisors, and the motivation and goals of ARVN officers. Every American should read this book the better to understand what his $3 billion per month is buying.

Alfred Hassler, Executive Secretary of the Fellowship of Reconciliation, performs two services with *Saigon, U.S.A.* He sensitively outlines the hopelessness of the American dream of holding the southern half of Vietnam through the agency of an iron-bound dictatorship of former French soldiers and *fonctionnaires*, presently captained by Generals Thieu, Ky and Khiem. The goal of all Vietnamese except a handful enriching themselves at the American trough is independence for their country. ". . . . No settlement of the war which enables the present South Vietnamese Government to continue to exercise power can lead to independence because that government can remain in power only so long as overwhelming American military force remains to prop it up," avers Mr. Hassler. He may have added that there is no indigenous and viable economy and no financial strength for this regime except that provided day-by-day from the American Government and its instrumentalities. Further, states Mr. Hassler, "the Thieu-Ky Government is not only the enemy of the Vietcong; it is also the enemy of its own people, and they see it as such." The author elaborates on the prison system, censorship, thought-control, the denial of even



the trappings of democracy by the studied polluting of the election process —in spite of inaccurate and self-serving reports of American government spokesmen to the contrary.

Secondly, and most importantly, Hassler identifies a Third Element, or Political Force, within Vietnamese society—*urban* society, it must be carefully noted. His central thesis is a compelling one, that our only hope for any kind of an American withdrawal which can be short of speedy evacuation—later if not sooner—is to incite the formation of a new civilian government, rooted in the Buddhist-Confucian traditions of Vietnam, which will have a chance to effect reasonable negotiations with the PRGSVN. In certain Buddhist leaders, and in elements of an increasingly vocal group of rebellious students and scholars, Mr. Hassler finds hope.

The author is certainly aware of a main weakness of his thesis, the large problem of alienation separating urban intellectual—the type of person whom Hassler puts forward as the leader of the Third Element—and the village-oriented peasant. As yet nobody but the PRGSVN (née Vietminh and NFL) has been able to build a tough and lasting organizational structure transcending this cleavage.

Until there is a real rapport and shared feeling of national destiny, linking urbanized and "neutralist" intellectuals with the plodders in the rice paddy, it is difficult to see how the PRGSVN is going to join forces with these admirable people who suffer in the cities—and in its jails and interrogation rooms—from the American-provided tyranny of the Thieu-Ky-Khiem regime. The present role of the United States, and the role to which the Nixon-Kissinger-Pentagon "team" has clearly assigned this country—that of continued guarantor of the instransigent right wing in Saigon—would seem to advance polarization of political strengths; and an accompanying assurance that the Third Element will gradually be forced by circumstances to blend its goals into those of the PRGSVN, rather than the other way around. The U. S. role in Vietnam continues resoundingly to validate Marxist-Leninist and Marxist-Maoist predictions.

Race and the Social Sciences

ED. IRWIN KATZ AND PATRICIA GURIN

Basic Books, $8.95

MAURICE R. BERUBE

The times, Bob Dylan sang, they are a-changin'. Certainly the days are coming to a close when a book about blacks will be written and reviewed by whites. Perhaps, this self-consciousness indicates how far the black movement has traveled.

That is not to say blacks have a franchise on their social revolution. But it is to say whites have lost their monopoly on explaining them to us, and that the white mind, no matter how honest and perceptive, is hemmed in by its own racial conditioning. How many whites, for example, could have known that while they empathized with the white hats in Westerns, blacks cheered on Indians?

To their credit, the scholars represented in this collection are painfully aware of their limitations. Pyschologist Herbert Hyamn notes he is constrained to review pyschological studies of white

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attitudes, since very few comparable studies exist for black feelings; and political scientist Donald Matthews kindly informs us only six articles mentioning "Negro" in their titles were published in the *American Political Science Review* between 1906-63.

This book, however, raises some larger intellectual questions: Can the academic mind, essentially conservative and past-oriented, gauge revolution, whether it be social, political or religious, which is future-oriented? For what we have here is the conventional wisdom of the academy on race relations in the United States. And much of it sounds as if it emerged from a time capsule. While these social scientists have been busily gathering research, the world around them has changed drastically. In this age of black consciousness, can one still believe, without much qualification, that blacks grow up hating themselves, as the editors claim studies have it? Or that a black child would develop a greater sense of his identity and self-worth by sitting next to a white student in a classroom, as Coleman suggests? All of that was a while ago, and it seems obvious to everyone but the contributors to this volume that the black power movement has altered not only the rules of the game but the game itself.

Nevertheless, the editors and contributors are determined to play the old game the old way. They have summed up the bulk of research on race in the major academic disciplines with the hope that some of the implications may someday be translated into public policy. Two of the contributors—sociologist James Coleman and pyschologist Thomas Pettigrew—have already suffered political rebuffs. Coleman's study of public schools, *Equality of Educational Opportunity*, the second largest social science study, was carefully ignored three years ago. The U.S. Office of Education buried it by releasing Coleman's findings on Saturday July 4th, a dead news day. And Pettigrew's rewriting of Coleman into a racial quota system *(Racial Isolation in the Schools)* for the U.S. Civil Rights Commission, did not fare any better. Hope, however, dies hard in the academic breast. And there is always the success story of sociologist Daniel Patrick Moynihan, whose study of the black family, celebrated and castigated four years ago, serves as the underpinning of the Nixon welfare program.

One should be cautious in mixing academic research with public policy. For one thing, as these scholars point out, the measuring tools are still crude and must be refined. For another, as sociologist Otis Dudley Duncan reminds us in a current *Public Interest*, scholars can be colossally wrong. Scholars had forecast, Duncan recalls, a nearly one percent IQ drop per generation in English and American populations. Yet, the IQs of Americans and Englishmen increased since the prediction made in the 1930's. Having failed to include adults without children in their samples the researchers had grossly miscalculated; but, it was not until the early '60s that scholars corrected the error.

In the end, we are forced to heed Whitehead's advice to judge the work by a man's assumptions. And the major assumption the contributors to this volume share—that the overriding influence in American life is social class—seems highly questionable. It is difficult to accept at face value Hyman's statement, for example, based on attitudinal surveys, that whites object most to blacks because they are poor and not because they are black. Certainly, anti-semitism contradicts this class view. Rather, one suspects the opposite: anti-semitism increases as the fortunes of the Jewish community improve. Greater scrutiny should be exerted on the disparity between what people say and what they do; the latter depends on the more objective criteria of the structure of power, the former on subjective feelings that might merely be sheer defense mechanisms of guilt.

Yet, the consensus in the academy stresses class background. All the more ironic that the least stratified Western nation should breed academics, one step removed from poverty, who emphasize class distinctions.

Still, the class theory presents a formidable argument. Educationally, the class background of a student can serve as a fairly reliable indication of how well that student can learn. There are exceptions. What is most disturbing, nonetheless, about the class hypothesis is its implicit endorsement of the way things are. That is, the class theory says, in effect, one cannot expect significant change since the present socio-economic arrangement shapes the future.

This perspective is not even wholly convincing to many who subscribe to it. In a trenchant essay, Coleman struggles to reconcile the main findings of

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REVIEWERS

L. EDWARD SHUCK, JR., a specialist in Southeast Asian affairs, is Director of International Programs at Bowling Green University.

MAURICE R. BERUBE is with the Institute for Community Studies at Queens College.

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his classic school study. On the one hand, social class showed the greatest influence; on the other, poor blacks learned in school once they felt they could control their destiny. "It appears," Coleman reiterates, "that the psychological determinants of achievement may be somewhat different for Negro children than for white children in the United States."

What should one infer from these conflicting tendencies? Coleman correctly concludes that the latter invokes a "revolutionary transformation" thesis: "participation in revolutionary action transforms the previously apathetic masses by giving them a goal and the hope of achieving the goal." Yet, he discounts this option for blacks as a road to a "collective identity," which for him, leads only to a self-destructive "ideology of separation, anti-integration and black racism."

A more revolutionary perspective remains to be heard. Until black scholarship supplements the few radical studies we have, one must remain content with the summaries contained in these pages. For they represent what we, in white America, know and believe about black America.

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CORRESPONDENCE

(Continued from page 155)

cal Conference and the floating parish seems to be that the Conference is committed to working within the institutional church whereas the floating parish believes that there are other and possibly more viable approaches to worship.

In the beginning of this approach, some came to it out of frustration, or dissatisfaction with the pace and scope of renewal. Others of us came to it out of disillusionment with the basic premise of the whole idea of the magisterium and we felt it was our right to have a choice. You see, we weren't at all sure that the liturgy of Rome was the sort of liturgy that Jesus really intended, nor were we sure that the institutional church was at all the most desirable vehicle to arrive at the right sort of worship.

To be honest, some of us stay in the floating parish only because it is better than the geographical parish. When that improves to a certain point, then these people will rejoin it. Others, at the other extreme, have departed from even the floating parish or any form of communal worship. Several of us have found it to be quite worthwhile, challenging and satisfying. We would, of course, be foolish to make any claims as to permanence, any more than the Liturgical Conference (or even the institutional church) should.

But we try to do our best, and so does the Conference. We wish them well.

DANIEL E. DICK
Cofounder of the FP of Worcester

West Chicago, Illinois

To the Editors: To Father Sloyan's article, "Is There Any Hope for the Liturgy?" [March 27] I would like to add just a few of my thoughts in this regard. I think one of the best changes would have been to do away with all the "people's chants," entrance, gradual, offertory, and communion verses. Generally speaking, aren't most of these unintelligible and a waste of mumbling breath, as far as the people are concerned? I would say the same for the entrance and recessional processions. What do they add to the liturgy? Observing the people, one can see it means nothing to them. What does the bringing of the gifts to the altar mean to the young lad who holds the ciborium like a coke bottle? Singing during Holy Communion can be meaningful, but I think the masses of people are far from ready for it. What does a forced handshake, or other form of greeting mean to the people? Furthermore, people resent being so "active" during the Mass, sitting, standing, singing, responding.

Is there any hope for the liturgy? People don't know what it means to be a Christian, why they must come to church, what the Mass is all about, why they must offer the Mass. Unless we instruct them on these, and many other points, there may not be any hope.

(REV.) MAYNARD KOLODZIEJ, OFM

Valyermo, Calif.

To the Editors: Sloyan's article, "Is There Any Hope for Liturgy" [Mar. 27], will prove to be quite accurate. As long as the liturgy of the Roman rite continues not to relate to current themes and public personages in the various world societies, any earnest attempts at renewal and reform will be utterly useless. The cake continues to remain stale; what then, is the use of brightening the frosting? This is exactly what the current "changes," as dictated by Cardinal Benno Gut, OSB, prefect of the Congregation of Rites and head of the Consilium, embody.

No doubt, effective and meaningful liturgical reform will continue to be found only in those small communities and enlightened parishes, the collective efforts of which transcend the antiquated Roman rubrics.

God help us all who labor unceasingly to keep alive the transforming spirit of the late Pope John XXIII!

J. J. KAUFMANN

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Notre Dame, Indiana

To the Editors: Permit me two comments on Father Sloyan's excellent piece on the new liturgy [March 27]. First, as to the asserted lack of "relevance." I concur that the content and phraseology of the prayers leaves much to be desired. I would not agree, however, that the use of and emphasis on scriptural readings is to be deplored. This for two reasons: they contain the word of the Lord, to use a somewhat trite phrase, and the original source is always to be preferred to the second-hand. That the translation is less than optimum, however, is another question. Secondly, their use points up both the unity of the church today, and its historical continuum as the people of God on pilgrimage home. Father Sloyan deplores the omission of contemporaneous sources from the lectory. Well, I think that that is precisely what the priest is to do: spread the good news, apply it to our current condition. He has maximum freedom to adapt the timeless message to local circumstances. This would not be his if more modern readings were prescribed; what is pertinent for the United States, for example, would hardly be apropos in New Guinea. If he thinks that outside sources would help, he can surely introduce them during his homily. From a practical viewpoint, furthermore, Father Sloyan's approach would be almost impossible. It is one thing to review the texts periodically, say every five years, to ensure that they speak to the modern man. His program, however, would necessitate much more frequent updating—perhaps yearly. The cost alone would be prohibitive.

As to his comments on the Liturgical Conference, let me say this. I am a member of it, and I agree that it has been the prime mover of the current renewal. But that is where I think its province is: *liturgical* renewal! I agree that the church is being false if it relegates its social gospel to oblivion. I do not think, though, that the Conference is to be the one to set it right—except possibly in the context of developing small-group rites for collegians and young adults. That should be the task of a body more universal in scope and competence. If the Conference wishes to assume that role, fine. But then let it create a special department for that apostolate. Or reorganize, and turn the liturgist's work over to the monks at St. John's Abbey or other qualified men. I think that the Conference's encounter of episcopal hostility recently has to do with this, rather than its conducting the annual meeting independently. And for once I think the bishops are right. The Conference must eschew its dualism and elect one role or the other.

DENNIS POWERS

Alive & Well & Publishing In . . .

New York, N.Y.

To the Editors: It seems as if there is a rush of articles lately about the death of publishers. (I refer to your issue of February 27th and the article by Martin E. Marty.)

Perhaps the fashion now is to talk about the death of publishers, since we no longer see articles about the death of God. I must confess that I find both obituaries inaccurate and a little irksome.

It would appear that the writers of such articles, and the editors of the magazines in which they appear, have forgotten an old basic rule of reporting: Check with the source.

Although nobody has asked us, let me assure you that we (Bruce and Kenedy) are alive and well and can be found now publishing as a division of Crowell Collier and Macmillan, Inc. My colleagues at Benziger assure me that the same is true for their division.

Not all of Dr. Marty's concerns are without merit; neither are they all correct. One of our new publications, *The Bible Reader: An Interfaith Interpretation*, would find itself third on the list of non-fiction best sellers were it not for the practice of listers of best sellers to exclude books of this genre.

God isn't dead, and neither are Bruce Publishing or Kenedy or Benziger.

JOHN N. HIGGINS
The Bruce Publishing Co.
An Affiliate of Crowell Collier
and Macmillan, Inc.

Summer Sessions

DELBARTON CONFERENCE

St. Mary's Abbey, Morristown, N.J. 07960 June 7-12. "Liturgy in A Changing World." Msgr. Myles M. Bourke, Fordham University; Fr. Gabriel Coless, O.S.B., St. Mary's Abbey; Dr. Horton Davies, Princeton University; Richard R. French, Union Theological Seminary. *Inquire:* Director.

EASTERN CHRISTIAN STUDIES

John XXIII Center, Fordham University, Bronx, N.Y. 10458. June 15-19. Seminar for all interested persons. History and current status of Judaism, Christianity and Islam. Rabbi Irwin M. Blank, Fordham University; Dr. Leonard Kravitz, Hebrew Union College; Rev. Giulio Basetti-Sani, O.F.M., St. Paul University, Ottawa; Rev. Thomas Hopko, St. Vladimir's Seminary. *Inquire:* Rev. George A. Maloney, S.J., Director.

SUMMER INSTITUTE FOR PRIESTS

Stonehill College, North Easton, Mass. 02356. June 21-26. Rev. Raymond E. Brown, S.S., St. Mary's Seminary, Baltimore; Rev. Jerome Murphy-O'Connor, O.P., Ecole Biblique, Israel; Rev. Richard A. McCormick, S.J., Bellarmine School of Theology, North Aurora; Rev. Charles E. Curran, Catholic University. *Inquire:* Director.

SCHOOL OF DIVINITY

St. Louis University, St. Louis, Mo. 63108. Summer courses, June 23-July 31: "Teilhard and the Christian," "Revolutionary Change and the Christian," "Urban Decision-Making," "Teaching Religion," "Baianism, Jansenism and Quietism," and "Modernism." Ecumenical Faculty. *Inquire:* Rev. Walter C. McCauley, S.J., Acting Dean.

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From Continuation Fund Letters:

Michigan

The continued publication of periodicals like Commonweal is essential. Even though I disagree with your editorial policy in some cases, generally the arguments presented contribute to the dialogue that is required if our civilization is to evolve into something worthwhile for the future.

Wisconsin

I have been interested in Commonweal from its inception. I joined the Calvert Associates and helped start the magazine and have been a subscriber from the beginning. We must keep it alive.

Massachusetts

I still want to see Commonweal carry on courageously, freely, responsibly—and add my vote to your courageous efforts to spread the light of light and love and mercy to all. We need Commonweal in our sick world.

Maine

How could an American Catholic remain aware, concerned, informed without Commonweal? Thank you for everything!

Massachusetts

I want to help Commonweal in its urgent need, and will when it returns to civility and stops aping the *late* Mr. McCarthy.

New York

I've read Commonweal for about 10 years—always felt proud to think of myself as a member of that (unfortunately!) limited club, "The Commonweal Catholic." . . . The Church-centered issues of the Council years have given way to growing concern for the fabric of the nation. I think it is well within the Commonweal tradition to be reflecting—even, in its way, heading—the change for Catholics.

Maryland

Have enjoyed every week of my subscription and I have every confidence you will continue your excellent magazine.

Illinois

Here I am the second time. I'm enough of an old-timer to believe that prayer will help, too. Please count on my best. I've been an avid reader of your magazine from the first issue, and I don't intend to be around for the last one.

Your magazine more than others has convinced me the "establishment" isn't bad, at least they take baths, don't smoke pot, don't elevate murderers, rapists, etc. to exalted positions.

Massachusetts

It would be a tragedy if the magazine could not continue the excellent job it has done over so many years.

New York

We are happy to give our support and hope Commonweal sees its way through hard times. It is most certainly a worthwhile publication and we are pleased by its un-*biased tone.*

North Carolina

We need you now more than ever to help interpret the world in the light of faith. Be assured that your work is deeply religious, and, if I may rely on the language of an earlier piety, very pleasing to God.

New York

I'm a scientist; I happen not to be a Catholic. I regard Commonweal as in the forefront of the organizations seeking to dispel the kind of obscurantism and anti-intellectualism that unchecked, will keep us from coping successfully with the problems—technical, moral, social—brought on by this age of chaotic technology.

Colorado

I have taken Commonweal for many years; there is no more important magazine published.

The new—and perhaps young—editors of Commonweal lost their equilibrium and cool in the past few years. When they get off that hippie kick and get back to interpreting the progress (or non-progress) of the Church, they might then count on me for the continuation of the publication of Commonweal. Actually, the whole bit appears to have become an obsession.

New York

As a Protestant, Navy Chaplain, I have always received much more from Commonweal than you have charged or I could ever pay.

Arizona

Alas Poor Yorick—I knew him when—Veni, Vidi, Vale!

California

The very fact that so many of your contributors are non-Catholic gives your magazine a special breadth and flavor so that we, your readers, often identify thus: That's my magazine; these are my kind of people! Don't give up.

West Virginia

Our parish has a tithing program by which 10% of our Sunday offertory goes to a work designated. This Sunday's tithe, $35.68, goes to the Commonweal Continuing Fund.

Illinois

We hope everybody will "chip in" to make it possible to continue publication of one of the best magazines in this country.

Commonweal Continuation Fund
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New York, N.Y. 10016

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